1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

CHAPTER X.

SIGNS AND HIEROGLYPHICS.

IT has been asserted by many persons that the languages of the Indians are deficient in words, and that, in order to make themselves understood, they are obliged to resort to motions and signs with their hands. This is entirely a mistake. I do not know a nation of whom foreigners do not say the same thing. The fact is, that in every country, signs and motions with the hands more or less accompany discourse, particularly when delivered with a certain degree of earnestness and warmth. Foreigners, who are not very conversant with a language, pay in general as much and sometimes more attention to these motions than to the words of the speaker, in order the better to be able to understand what falls from him. Hence, almost every nation charges the others with too much gesticulation in speaking. For a similar reason, a foreign language is generally thought to be spoken quicker than our own, while the truth is, that it is our ear which is slow in distinguishing the words, not the voice which speaks that is too quick in uttering them.

The Indians do not gesticulate more when they speak than other nations do. In their public speeches they will, like our preachers and lawyers, enforce what they say by gestures and motions of the body and hands, in order to give greater weight to their observations, or to represent the subject they speak of in a more lively manner than can be done by words alone; but in common conversation they make few of those motions, and not more, I believe, than we do ourselves; even the wo-

1;Heckewelder M-5 (ca. 1800)1819
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men, who every where speak more than the men, never want words to express themselves, but rather seem to have too many, and they do not oftener employ gestures in aid of their conversation than the vivacity of their sex induces them to do every where else.

It is true that the Indians have a language of signs, by which they communicate with each other on occasions when speaking is not prudent or proper, as, for instance, when they are about to meet an enemy, and by speaking they would run the risk of being discovered. By this means they also make themselves understood to those nations of Indians whose languages they are not acquainted with, for all the Indian nations understand each other in this way. It is also, in many cases, a saving of words which the Indians are much intent on, believing that too much talking disgraces a man. When, therefore, they will relate something extraordinary in a few words, they make use of corresponding signs, which is very entertaining to those who listen and attend to them, and who are acquainted both with the language and the signs, being very much as if somebody were to explain a picture set before them. But they never make use of signs to supply any deficiency of language, as they have words and phrases sufficient to express every thing.

I have frequently questioned Indians who had been educated at our schools, and could understand, read, write, and speak both English and German, whether they could express their ideas better in either of those languages than in their own, and they have always and uniformly answered that they could express themselves with far the greatest ease in their own Indian, and that they never were at a loss for words or phrases in which to clothe every idea that occurred to them, without being in any case obliged to gesticulate or make motions with their hands or otherwise. From the knowledge which I have acquired of their language, I have

1:Heckewelder M-5 (ca. 1800)1819
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Indian country, met a Shawanos riding a horse which he recognised for his own, and claimed it from him as his property. The Indian calmly answered "Friend! "after a little while, I will call on you at your house, "when we shall talk of this matter." A few days afterwards, the Indian came to the white man's house, who insisting on having his horse restored, the other then told him: "Friend! the horse which you claim belonged to "my uncle who lately died; according to the Indian cus- "tom, I have become heir to all his property." The white man not being satisfied, and renewing his demand, the Indian immediately took a coal from the fire-place, and made two striking figures on the door of the house, the one representing the white man taking the horse, and the other, himself, in the act of scalping him; then he coolly asked the trembling claimant "whether he could read this Indian writing?" The matter thus was settled at once, and the Indian rode off.

[Penata See cat. title, p. 378. Analyst]

CHAPTER XI.

ORATORY.

THE eloquence of the Indians is natural and simple; they speak what their feelings dictate without art and without rule; their speeches are forcible and impressive, their arguments few and pointed, and when they mean to persuade as well as convince, they take the shortest way to reach the heart. I know that their oratorical powers have been strongly controverted, and this is not astonishing, when we consider the prejudice that ex-

1:Heckewelder M-5 (ca. 1800)1819
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537 ists against their languages, which are in general believed to be poor, and inadequate to the expression of any but the most common ideas. Hence all the specimens that have been given to the world of their oratory have been viewed with a suspicious eye; the celebrated speech of Logan, authenticated as it is by the respectable authority of Col. John Gibson, has been denied to be genuine even in this country. For my part, I am convinced that it was delivered precisely as it is related to us, with this only difference, that it possessed a force and expression in the Indian language which it is impossible to transmit into our own.

I hope the exertions and researches of the Historical Committee will make the character and genius of the Indian languages better known than they have hitherto been. The world will then be better able to judge of their extent and powers, and to decide whether or not they are adequate to the purposes of oratory. In the mean time, I shall content myself with presenting another specimen of Indian eloquence; one which I did not receive at second hand, but at the delivery of which I was present in person. The translation which I offer will give but a faint idea of the strength and spirit of the original; I vouch, however, for its being as correct as it has been in my power to make it.

537 This speech was spoken at Detroit,* on the frontier of
648 Canada, on the 9th of December, 1801, by captain Pipe, a chief of the Delaware nation, and was addressed to the commanding officer of that post, then in possession of the British. The Delawares, it will be recollected, had been the stedfast friends of the French, in the war of 1756. The peace which was concluded in 1763, between the two great nations who then contended for the supremacy of this continent, was not for several years regarded by the Indians, and they continued their hostilities

a Errata. See cat. 116, p. 348. - Andy 47

* Loskiel, part III. ch 9.

1:Heckewelder M-5 (ca. 1800)1819
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against the subjects and government of Great Britain. They were obliged, however, to submit to superior force; not without hopes that their father, the king of France, would soon send over a powerful army to retake Canada. They were in this situation when the war of the revolution broke out. It is well known that it was a part of the system of the British administration to employ the savages to subdue those whom they called their revolted subjects. The Delawares, in general, as I have before related, having in vain endeavoured to remain neutral, took part with the Americans. Captain Pipe, however, with a party of the Wolf tribe, joined the English in the beginning of the war, and soon after repented it. But it was too late. He was now reluctantly compelled to go out against the Americans with the men under his command. On his return from one of those expeditions, he went to make his report to the British commandant at Detroit,* by whom he was received in state at the council house, in the presence of a great number of Indians, British officers and others. There were several Missionaries present, among which I was. The chief was seated in front of his Indians, facing the commandant. He held in his left hand an human scalp tied to a short stick. After a pause of some minutes, he rose, and addressing the governor, delivered the following speech:

"FATHER!" (Here the orator stopped, and turning round to the audience, with a face full of meaning, and a sarcastic look, which I should in vain attempt to describe, he went on in a lower tone of voice, as addressing himself to them:)—"I have said *father*, although, indeed, I "do not know why I am to call *him* so, having never "known any other father than the French, and consi- "dering the English only as *brothers*. But as this "name is also *imposed* upon us, I shall make use of it

* See Loskiel, P. III. ch. 9. p. 704, German text, and p. 165, Eng. Trans.

1:Heckewelder M-5 (ca. 1800)1819
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537 "and say: (Here he fixed his eyes on the command-
ant.)

"FATHER! Some time ago you put a war hatchet into "my hands, saying: Take this weapon and try it on the "heads of my enemies the *long knives*, and let me after- "wards know if it was sharp and good.

"FATHER! At the time when you gave me this wea- "pon, I had neither cause nor inclination to go to war "against a people who had done me no injury; yet in "obedience to you, who say you are my father and call "me your child, I received the hatchet; well knowing "that if I did not obey, you would withhold from me* "the necessaries of life, without which I could not sub- "sist, and which are not elsewhere to be procured but at "the house of my father.

"FATHER! You may, perhaps, think me a fool, for "risking my life at your bidding, in a cause too, by "which I have no prospect of gaining any thing; for it "is *your* cause and not mine. It is *your* concern to "fight the *long knives*; *you* have raised a quarrel amongst "yourselves, and *you* ought yourselves to fight it out. "You should not compel your children, the Indians, to "expose themselves to danger for *your sakes*.

"FATHER! Many lives have already been lost on *your* "account!—Nations have suffered and been weakened! "—Children have lost parents, brothers and relatives! "—Wives have lost husbands!—It is not known how "many more may perish before *your* war will be at an "end!

"FATHER! I have said that you may, perhaps, think "me a fool, for thus thoughtlessly rushing on *your* ene- "my!—Do not believe this, Father! Think not that I "want sense to convince me, that although you *now* pre-

[195] * It will be understood that he speaks here throughout for himself and his nation or tribe, though always in the first person of the singular, according to the Indian mode.

1:Heckewelder M-5 (ca. 1800)1819
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"tend to keep up a perpetual enmity to the long knives,
"you may, before long, conclude a peace with them.

"FATHER! You say you love your children, the In-
"dians.—This you have often told them; and indeed it
"is your interest to say so to them, that you may have
"them at your service.

"But, FATHER! who of us can believe that you can
"love a people of a different colour from your own,
"better than those who have a *white* skin, like your-
"selves?

"FATHER! Pay attention to what I am going to say.
"While you, Father, are setting me* on your enemy,
"much in the same manner as a hunter sets his dog on
"the game; while I am in the act of rushing on that
"enemy of yours, with the bloody destructive weapon
"you gave me, I may, perchance, happen to look back
"to the place from whence you started me, and what
"shall I see? Perhaps, I may see my father shaking
"hands with the *long knives*; yes, with those very peo-
"ple he now calls his enemies. I may, then, see him
"laugh at my folly for having obeyed his orders; and
"yet I am now risking my life at his command! Fa-
"ther! keep what I have said in remembrance.

"Now, FATHER! here is what has been done with
"the hatchet you gave me." (Handing the stick with the scalp on it.) "I have done with the hatchet what
"you ordered me to do, and found it sharp. Never-
"theless, I did not do *all* that I *might* have done. No,
"I did not. My heart failed within me. I felt compas-
"sion for your enemy. *Innocence*† had no part in your
"quarrels; therefore I distinguished—I spared. I took
"some *live flesh*,‡ which, while I was bringing to you,
"I spied one of your large canoes, on which I put it for

* Meaning his nation, and speaking, as usual, in the first person.
† Meaning women and children. ‡ Prisoners.

l:Heckewelder M-5 (ca. 1800)1819
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"you. In a few days you will receive this *flesh*, and "*find that the skin is of the same colour with your own.*

"FATHER! I hope you will not destroy *what** I have "saved. You, father! have the means of preserving "that which with me would perish for want. The war- "rior is poor and his cabin is always empty; but your "house, father! is always full."

Here we see boldness, frankness, dignity and humanity happily blended together and most eloquently displayed. I am much mistaken if the component parts of this discourse are not put together much according to the rules of oratory which are taught in the schools, and which were certainly unknown to this savage. The peroration at the end is short, but truly pathetic, and I would even say, sublime; and then the admirable way in which it is prepared! I wish I could convey to the reader's mind only a small part of the impression which this speech made on me and on all present when it was delivered.

It is but justice here to say, that Capt. Pipe was well acquainted with the noble and generous character of the British officer to whom this speech was addressed. He is still living in his own country, an honour to the British name. He obeyed the orders of his superiors in employing the Indians to fight against us, but he did it with reluctance and softened as much as was in his power the horrors of that abominable warfare. He esteemed Captain Pipe, and I have no doubt, was well pleased with the humane conduct of this Indian chief, whose sagacity in this instance is no less deserving of praise than his eloquence. It is thus that great minds understand each other, and even in the most difficult and trying situations, find the means of making the cause of humanity triumph.

* To make his language agree with the expression *live flesh*.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

197 and accent. The language of the Shawanose is also related to the Monsy and Delaware but, more particularly, to the Mahikander, only the former generally place the accent upon the last syllable of a word. The reason for this is that they originally lived in Florida and whether their language changed very much since they were driven out and lived first in the Forks of the Delaware, then along the Susquehannah, then along the Ohio and finally here among the Delawares, I am not able to determine, except it be, that in Florida the language of some other nations bore a resemblance to this. The language of the Twichtwees and Wawiachtanos resembles the Shawanose and consequently, also, the Delaware. The dialects of the Kikapus, Tuckachschas, Moshkos, Kaskaski the further away they lived resembles the Delawares less and less. Yet the Delawares have much intercourse with them, for many of them live along the Wabash where the Kikapus have given them hunting grounds. Every year Delaware hunters go thither for the chase and return. The language of the Ottawas is related somewhat to that of the Shawanose, Chipuways and the Delawares. The language of the Cherokees is a mixture of other languages. It has a little of the Shawanose, the Mingoes and a great deal of the Wiondats. The speech of the last named people and that of the Six Nations are again dialects of one and the same language, differing from one another yet easily understood by either of the nations named. It appears, therefore, safe to affirm that there are two principal languages spoken by the Indians of North America, namely the Mingoes and the Delaware.[208] Concerning the nations who live along the Mississippi I have no certain knowledge. They are not usually counted among the northern nations. Their language has an agreeable sound both in com-
●537 mon conversation and in public delivery. The Monsy is much rougher. In their public delivery they speak with a very pompous and boastful tone, in which the Iroquois excel all the other Indians. There are, indeed, no rules of oratory laid down in the Indian language, yet the speakers must be well versed in matters relating to their own nation as well as those of others, and they must know what title to apply to each of the other nations, whether brother or nephew or uncle. The same holds good of the

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

various branches of their own nation. The Monsys and Unamis call one another Nitgochk, "my companion [feminine] in play," for the reason that the whole nation has become the women. The several tribes, also, have special names and titles, which the speaker must know. These titles are not generally used but only in their councils when something of importance is to be communicated, which is done with great solemnity. They are able to express themselves with great clearness and precision, and so concisely that much circumlocution is required to convey the full meaning of their expressions in an European language. In spiritual things, of which they are totally ignorant, there was utter lack of expressions. But since the gospel has been preached among them, their language has gained much in this respect. If they intend to speak in an obscure manner, they can speak so cleverly and with so much circumstance that even Indians must puzzle out the true sense of their allusions. They are able to convey an account of a bad action so skillfully that it appears not to be a bad but a virtuous deed. The chiefs are not particularly well versed in this art of dissembling, and, therefore, very strict attention must be paid to every word of their discourse, especially, if an answer is required, and great caution is necessary in order that one may not be caught.

A speaker in council must be able to deliver his speech without hesitation. Often he has no time to prepare his subject, the different heads are only briefly named or left for him to collect from the conversation of the chiefs. He must, then, be able to comprise the whole in a speech, well arranged and uninterrupted, which requires a clear and open understanding, a faithful memory and experience in matters of state. Young men are being constantly trained for such duty. They are admitted as hearers to the council, to familiar intercourse with the chiefs, who instruct them faithfully, and are employed as ambassadors to give them an opportunity to exercise themselves in public speaking.

The pronunciation of their language is easy, only the Ch is a very deep gutteral. The greatest difficulty is presented by the compounding of words with verbs, substantives and adjectives, which is very difficult for a European to learn. They have few

6:Harrington E-5 (1907-1910)1921
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this only, may be used in the temple, and no one is permitted to take it outside for any purpose.

CEREMONY COMMENCED

Two of the attendants, a man and a woman, then build the two fires in the temple, so that there may be plenty of light, and sweep the floor with turkey-wings for brushes. The men attendants take turns so that one of them, at least, is always on guard outside the building. When the temple is clean, the fires are burning bright, and the *a'ckas* have called the people in and all are assembled, the chief arises and delivers a speech.

CHIEF'S SPEECH

First he states the rules of the meeting, then he speaks along some such line as the following, which was dictated by Chief Elkhair, who frequently made these speeches:

"We are thankful that so many of us are alive to meet together here once more, and that we are ready to hold our

6:Harrington E-5 (1907-1910) 1921
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ceremonies in good faith. Now we shall meet here twelve nights in succession to pray to Gicelĕmû''kaong, who has directed us to worship in this way. And these twelve Mɪsi'ng^{w} faces [carved on the posts of the house] are here to watch and to carry our prayers to Gicelĕmû''-kaong in the highest heaven. The reason why we dance at this time is to raise our prayers to him. Our attendants here, three women and three men, have the task of keeping everything about our Temple in good order, and of trying to keep peace, if there is trouble. They must haul wood and build fires, cook and sweep out the Big House.

"When they sweep, they must sweep both sides of the fire twelve times, which sweeps a road to Heaven, just as they say that it takes twelve years to reach it. Women in their menses must not enter this house.

"When we come into this house of ours we are glad, and thankful that we are well, and for everything that makes us feel good which the Creator has placed

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
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here for our use. We come here to pray Him to have mercy on us for the year to come and to give us everything to make us happy; may we have good crops, and no dangerous storms, floods nor earthquakes. We all realize what He has put before us all through life, and that He has given us a way to pray to Him and thank Him. We are thankful to the East because everyone feels good in the morning when they awake, and see the bright light coming from the East, and when the Sun goes down in the West we feel good and glad we are well; then we are thankful to the West. And we are thankful to the North, because when the cold winds come we are glad to have lived to see the leaves fall again; and to the South, for when the south wind blows and everything is coming up in the spring, we are glad we live to see the grass growing and everything green again. We thank the Thunders, for they are the *manĭtowŭk* that bring the rain, which the Creator has given them power to rule over. And we thank our mother, the

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Earth, whom we claim as mother because the Earth carries us and everything we need. When we eat and drink and look around, we know it is Gicelĕmû''kaong that makes us feel good that way. He gives us the purest thoughts that can be had. We should pray to Him every morning.

"Man has a spirit, and the body seems to be a coat for that spirit. That is why people should take care of their spirits, so as to reach Heaven and be admitted to the Creator's dwelling. We are given some length of time to live on earth, and then our spirits must go. When anyone's time comes to leave this earth, he should go to Gicelĕmû''kaong, feeling good on the way. We all ought to pray to Him, to prepare ourselves for days to come so that we can be with Him after leaving the earth.

"We must all put our thoughts to this meeting, so that Gicelĕmû''kaong will look upon us and grant what we ask. You all come here to pray; you have a way to reach Him all through life. Do

6:Harrington E-5 (1907-1910)1921
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not think of evil; strive always to think of the good which He has given us.

"When we reach that place, we shall not have to do anything or worry about anything, only live a happy life. We know there are many of our fathers who have left this earth and are now in this happy place in the Land of Spirits. When we arrive we shall see our fathers, mothers, children, and sisters there. And when we have prepared ourselves so that we can go to where our parents and children are, we feel happy.

"Everything looks more beautiful there than here, everything looks new, and the waters and fruits and everything are lovely.

"No sun shines there, but a light much brighter than the sun, the Creator makes it brighter by his power. All people who die here, young or old, will be of the same age there; and those who are injured, crippled, or made blind will look as good as the rest of them. It is nothing but the flesh that is injured: the spirit is as good as ever. That is the

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6:Harrington E-5 (1907-1910) 1921
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reason that people are told to help always the cripples or the blind. Whatever you do for them will surely bring its reward. Whatever you do for anybody will bring you credit hereafter. Whenever we think the thoughts that Gicelĕmû"kaong has given us, it will do us good.

"This is all I can think of to say along this line. Now we will pass the Turtle around, and all that feel like worshiping may take it and perform their ceremonies."

Some nights the speaker says more, sometimes less, just as he feels, but he always tries to tell it as he heard it from the old people who came before him.

RECITAL OF VISIONS

787 796x

Now, as was stated, these meetings are "brought in" by individuals; that is a certain person, usually a man, undertakes to arrange for the meeting and to lead the ceremonies. This person must be one of those gifted by a vision or dream of power in their youth, and hence, according to Lenape belief, one in communication with the supernatural world.

6:Harrington E-5 (1907-1910)1921
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none of it could be taken outside during the ceremony.

Purification.—When the two fires had been built, but before the crowd had gathered, the house was purified by the smoke of hemlock boughs thrown on the flames, and by sweeping the floor with turkey-wing fans, which cleared away both dirt and evil influences.

OPENING OF THE CEREMONY

Chief's Speech.—The next step was for the attendants to call in all the people from their camps except the women in their menses who were not allowed to enter. When all were seated, the speaker rose and addressed those assembled in terms like the following:

"We are now gathered here, our house is purified and clean, and Pa''tûmawas is with us, ready to hear our worship. We must thank Him for all the things that we enjoy, for He made them every one." Then he proceeded to tell the people not to drink liquor, nor to do anything wrong in the Big House or in

6:Harrington E-5 (1907-1910) 1921
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537 796^x

the camp about it, and advised them to be always honest and kind and hospitable. He held virtue as something to be followed, at the same time condemning evil, every vice that he could think of being mentioned.

537 782 796^x

The chief then gave thanks for everything he could remember, from the heavenly bodies to the animals, trees, and herbs of the earth, not forgetting corn, beans, and squashes; and prayer for successful hunting and good health for all the people. At the summer meeting he prayed for good crops also. When he had finished, bear's fat was thrown on the two fires, and the smoke rose and filled the place with its odor.

CEREMONIAL DRINK

272 796^x

At this point it was customary to pass around a vessel of drink made of crushed wild strawberries, from which each person present swallowed about a spoonful, a drink made at the Summer Ceremony of fresh fruit, but in winter necessarily of berries dried for the purpose.

6:Harrington E-5 (1907-1910)1921
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twelfth cry, they say, was heard by the Great Manĭ'to. 796x

Feast.—The people were accustomed to eat a light supper before going into the meeting; then about midnight the four attendants carried around baskets with boiled meat and corn bread, and in the morning, before leaving the Big House, a regular feast of venison was served in new bark bowls and eaten with new bark spoons especially made for the purpose. [264]

Final Address.—Before the meeting closed, the speaker again addressed the people, telling them to do right, and prayed that the hunters about to leave for the winter hunt might be successful, and that all might live to meet again. [537]

CONCLUSION OF RITES

In the morning after the ceremonies in the Big House were finished, the people filed out through the west door, circled about the building, and lined up, facing eastward, to the east of it. Then they raised their hands and cried "*Ho-o-o!*"

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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stated songs for the mask dance by selected men who beat time upon the flat deer-hide drum of the same type as that used in the Big House Ceremony. (See Fig. 19, I, of the "Big House Ceremony.")

It should be noted that the Mask Spirit is important enough among the spirit-forces to be admitted to the annual ceremony of the Big House. There, we learn, on the fourth morning of the festival the mask is admitted to the scene and the same dance as that just described is gone through.

See pp. 39–44, and figs. 9, 10 of the volume referred to for particulars and illustrations of the mask spirit concept, p. 139 for description of this intercession during the Big House Ceremony when the Mask-Spirit is introduced as a performer.

MASK DANCE ADDRESSES

Announcement by the Speaker

Elaŋgu'ndieŋg	kexa'p'tun	ke'ko	ŋga't·a	lo'we.
Our kindred	few words	something	I want	to say.

wa'ni	ᵓce•	ni·'ma'tɔs	ga'xta	wehoma's·u	tɔli'	ga'xta
This	there	my brother	wants	to announce	that	he is going

kɑnt'ke'ohe•n	mɔs·i'ŋgoma.	me'tci	paxka'ndji	ki·cɔ-
to make dance	his mask.	Now	all ready	pre-

na'k·ut	we•'mi·	ke'ko	nekałkɔ't·uk	e'nda	wi·'huŋge•t'
pared	all	things	used	when	he feasts[1]

wa'ni	kɔmuxo•'mɔna	mɔs·i'ŋg.	kowa'to•ne•n'		elaŋ-
that	our grandfather	mask.	You know		my

gu'ndieŋg	lɔmwe''kami	nɔ'tci·	ki·ci·'mkɔt	elaehɔ's·i·t'	
kindred	ancient world	since	has been the rule	the manner	

awe•'n	nehel·a'la•t'	mɔs·i'ŋgɔ	e'nxɑn	sɔwi·ga'xtiŋg
anyone	owning	a mask	each	every year

na'ni·	lɑk'hi'kwi·	taxkɔkɔni·'i·	lɑk'hi'kwi·	sa'psoha'la•
that	time	in the fall	time	made hominy for

mɔs·i'ŋg	wi·sa'pa•n	nani	kɔmuxo•'mɔna.	
mask	hominy	that	our grandfather.	

yu'kwe	ki·ci· wunda'su	e'nda	pale'nɑxk	la'k·i·m-	
Now	has been set	when	fifth	day of the	

[1] Referring to both the mask and its owner.

796 539 kwu'ɜ·i·t taxkokənə·'wi· gi·'cux li·' wunda'su təli'tc
month fall moon[1] as set for

537 kə'nt'ka"n nani·' məs·i'ŋg. we"'mi· awe"'n ga'xta
the dance that mask. Every one must

kəlelə'ndamuk elaŋgu'ndieŋg ga't·a wi·tcəma'mənа
remember my kindred must help

wa'ni· elaŋgo"'meŋ e"'li· me'tci· k'təm·a"'kat' wa'ni·
this our relative because now pitiful this

lənа"'pe endala'us·i·t. me'tci· a'hət' təli·' ke'ko
Delaware way of living. Now it is hard that anything

k'tcuk·wənəmə'ne"n wa'ni· lənа"'pe mi·kəməs·uwa'k·an
for us to move the Delaware his performances

ɔk mo"howa'k·an ɔk la"keyɔ'k·an. yu lahə'p·a
and his dances and his ceremonies. Now for the present

te'pi· e'nxap'to"ne"'ya cuk' i·ya'p'tci· ndaya'ndəmа"n
it is enough what I have said but however I wish

tə'li· we"'mi· ik·a pe'tci· wɔlamalsi·'ne"n endə'
that all up till then are well when

taxkɔ'ka na'mieŋg ɔk k'tə'li· wi·'t'ke"manе"'n
autumn we see and to we dance with

muxo"'məna ne' lak'hi'kwi·.
our grandfather that time.

wa'ni·ci· elaŋgu'ndieŋg yu'kwe petci·lak'hwi·'eŋg
Thanks my kindred now here this evening

we"'mi· ce" ni·max'tə's·tuk ɔk udaxkwe"'mat·uk ɔk
all those our brothers and our sisters and

we"'mi· ne"k' tami·'məsəmənа'nak pe'tci· we"'mi·
all those our children including all

enxənauga't·ɔk laŋgo"s·owa'tuk, me'tci· i·'k·a
every one my relations, now has

maxte"'xan tə'li· wi·'t·auhi·ma"'ue"n wa'ni· muxo"'-
come that we dance with him our grand-

məna məs·i'ŋg. ɔk gahə'ni· wani'ci· e'nda ne"'meŋg
father mask. And very thankful when we see

we"'mi· ke'ko paxkandji·'k·an. yu'kwe pe'tci· wi·'kwi·
every thing has matured. Now comes ending of

[1] October.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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taxkɔ'kiŋ li' we·'mi· ke'ko na'xpən·e uli·'nak·ɔt' ɔk
in fall as all things even look good and

kole'ləmuk'ho'məna we·'mi awe·'n. yu'kwe gat·a't·i·
we are glad all persons. Now do your utmost

we·'mi· awe·'n wi·tcəma·'me·n muxo·'məna i'k·a'
every one to help our grandfather up

petci· tə'li· təma''həma·n e'ləmi· t'pa·'kwi·k'. me'tci·
until that he finish (his dance) during the night. Now

e'nda təma'həma·t natc' laha'p·a wi·po·ma·'ne·n
when he finishes his dance then we will eat with him

ne'ni· musa·'p'sowak·an. me'tci· e'nda we·'mi· awe·'n
this his hominy. Now when every one

ki·'ci· xa'm·ənd' natc' la'p·i· ke·'xap'tun ke'ko
has been fed then again a few words things

e·lowe·'ya natc kandj ta'ləmi· lən·auhi·'ne·n.
I want to say, then we will begin our common dances.

ANNOUNCEMENT BY THE SPEAKER

Free Translation.

Our kindred, there are a few words that I wish to say. This brother of mine wants to announce that he is going to make a dance for his mask. Now, all the things that are to be used when he gives the feast to our grandfather the Mask are ready and prepared. You know, kindred, ever since ancient times the rule has told that anyone owning a mask, each year in the fall of the year, shall make hominy for that mask our grandfather.

Now, the time has been set for the fifth day of the fall moon as decided upon for dancing the Mask. Everyone must remember it, kindred, and must help this relative of ours, because now these Delaware customs have become pitiful. Now, it has become difficult for us to move anything in the way of Delaware ceremonies and dances. Now, for the present it is enough what I have said, but nevertheless I wish that all will have good health until then, that we shall see the autumn and dance with our grandfather at that time.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

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796 539 537 Thanks kindred, now here this evening all our brothers, sisters, our children and each and every one of our relations, it has happened that we have danced with our grandfather the Mask. And we are very thankful when we see how everything has matured. Now comes the conclusion in the fall as all things look so well, and we all of us are glad. Now, do your utmost everyone to help our grandfather along until he finishes his dance during the night. Now, when he finishes his dance then we will feast with him on this hominy which is his. Now, when everyone has been fed then again I want to say a few words, after which we will begin our common dances.

796 537 The speeches delivered at these ceremonies may vary somewhat according to the mood of the chief invited to give them. They all follow the general pattern which has been demonstrated in connection with the various rites so far described as to have become familiar to the reader. Several formulistic thoughts, we are informed, should not be overlooked, such as voicing the feeling of enjoyment experienced by all present to have had the pleasure of feasting in company with the spirit of the occasion, in this case the Mask-Spirit, the fact that "no doubt exists but that the Mask-Spirit is well pleased with the devotion paid him, and that the outcome will be successful in bringing health and prosperity to the mask owner and all those present." The speaker should not forget to say his thanks for the good order prevailing at the ceremony and to ask that all those present will go home in harmony and with benefit after the general social dances, which invariably conclude the feasts, are finished.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

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Fig. 1—Side posts of Ceremonial House showing carved faces. After Harrington.

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Fig. 2—Delaware Tortoise shell rattles carried by reciters and dance leaders in the ceremony. (Hist. Com. of Pa.)